BELFAST COMMENTS ON SCIENTIFIC VIEWS. A PARTING SHOT AT PROF. HUXLEY—EXPRESSIONS OF OPINION IN THE PULPIT AND THE PRESS-A WELL-MANAGED IRISH NEWSPAPER-PLEASANT EXPE-PIENCES OF THE ASSOCIATION.

FROM THE REGULER CORRESPONDENT OF THE TRIBUNE. BELFAST, Aug. 27 .- Prof. Huxley, whom business called away on Toesday, was not allowed to get away without a parting shot from the Presbyterian guerrillas. He seems to have been followed to the railway station and to the very door of his carriage by that astenishing Professor of Systematic Theclogy who made himself famous by turning Lucretius into a Greek philosopher. Dr. Watts had a chip on his shoulder which he particularly wanted Prof. Huxley to knock off, but Prof. Huxley most unaccountably would have nothing to do with Dr. Watts and his chip. He would not talk science or systematic theology in the Belfast station, nor delay his journey, nor, so far as I cau make out, pay any attention whatever to Dr. Watts. So the latter publishes the following note:

ASSEMBLY'S COLLEGE, BELFAST, Aug. 26, 187 ASSEMBLY'S COLLEGE, BELFAST, AUZ. 26, 1874.

Prof. HUXLEY, F. R. S.—SIE: As your departure from Delfast before the close of the meetings of the British Association was wholly unexpected by me, and as you declined the proposition made to you orally, on the occasion of your leaving by the "limited mail" of yesterday, I hereby, in these peculiar circumstances, respectfully request, through the medium of the Press, that you will return at your earliest convonence and discuss with me before an Ulster andience, the following question, viz.: "Do animal organisms furnish in their structure and action evidence of the existence and operation of an astecedent intelligent cause!" I am, Sir, your respectfully.

ROBERT WATTS, Professor of Systematic Theology. -Which is perhaps one of the coolest documents that has lately seen the light, and suitably enough closes the Presbyterian pulpit episodes in the history of the Belfast meeting.

At the concluding meeting of the Association beld in Ulster Hall on Wednesday, it was stated that the whole number of tickets issued had been 1,951, and everybody agreed in describing the Belfast session as a success in all sorts of ways. Even the Mayor, who was reported to have taken alarm when the anti-theological meaning of Prof. Tyndall's opening address was explained to him, reappeared upon the platform of the Association, and responded to the vote of thanks given him for the hospitalities of the town of which be delights to call himself the Chief Magistrate. The announcement by Prof. Tyndall of the settlement of the strike was heartily applauded, and even some of the Belfast ministers came forward to join in the general expression of gratitude to the Association. It had been thought that Prof. Tyndall might take some notice in his closing speech of the extraordinary attacks that had been made on himself and on the Association generally by the Pulpit and by a portion of the Press at Belfast. But he preferred to look on the bright side, and to remember only the more hospitable part of the reception given him. He thanked equally his "too generous friends, and his by no means ungenerous foes," which is magnanimous, but leads one to suppose he had read or

be heard without great effort, and could not be fully beard even with the closest attention. Some of the clergy seem to have read it. I hoped the Belfast papers would have reported them, but they give only the sermons of Dr. Watts and Prof. Jellett, the latter on prayer. But perhaps one will do as well as more. Dr. Watts is Professor of Theology in the General Assembly's College. He is, I have heard, an able man in his way, and his sermon on the 23d proves him a skillful controversialist of a certain kind-the kind which flourishes in great perfection in professional discussions at the Old Bailey, and in theological discussions pretty much everywhere.

A popular prejudice is associated with the name of Enjourns. Dr. Watts was quick to see that this would serve his purpose. Prof. Tyndall is an Epicureau, and Epicureanism is the warp and woof of "You can be both atheistic and theistic, both godless and religious; such is the doctrine enunciated from the platform of the British Association." The fruit of it Dr. Watts knows in advance. "The very name of epicure has become the synonym of sensualism." That is a theological master-stroke. You have given your dog his bad name-no matter how-and you have nothing to do but let somebody else hang him. The distinction between the doctrine of Epicurus and the idea conveyed by the modern term epicure is too clear and oad not to be present in Dr. Watts's mind. The two have nothing in common, but he is pretty sure that his audience will not knowthat. "It has wrought the ruin of the communities and individuals who have acted out its principles in the past; and if the people of Belfast substitute it for the holy religion of the Son of God, and practice its degrading dogmas, the moral destury of the metropolis of Ulster may be easily forecast." If we compare this and some other extracts from Dr. Watts's sermon with the judicial and dignified passages in which Prof. Tyndall discusses the position of his opponents, shall we say that the minister or the philosopher is the better Christian or gentleman ? Dr. Watts pronounced the historical part of Prof. Tyndall's address nothing more nor less than an indiscriminating, uncritical summary of the usual handbooks of the philosophy of the Greeks, Did Dr. Watts suppose Lucretius to have been a Greek writer? I should be sorry to accuse him of such ignorance, yet in a following sentence he named Lucretius in the same sentence with Thales, Democritus, Socrates, Plato, &c., enumerating them as the "Greek philosophers" who had failed to deliver Greece from the worship of gods and demons. This is not a reporter's slip, because the report from which I quote was prepared by Dr. Watts himself.

I don't care to criticise Dr. Watts. It cannot be of great importance to anybody out of Belfast what he But in the name of the city, he accuses Prof. Tyndall of the indelicacy of coming to Belfast to insult the most cherished feelings of the citizens of Belfast. The insult consists in a statement by Prof. Tyndall of his own view of the history of philosophic inquiry, and his own view on some questions now much discussed in science-questions which may be freely discussed, it appears, anywhere except in the city which invited the British Association to hold its meeting here. Later, Dr. Watte says: "We deny the charge so persistently preferred against our common Christianity that it trammels and bridles thought and lays an arrest upon scientific progress. I suppose Dr, Watts is of the same mind with that amigble husband who declared he was willing his wife should do exactly as she liked, provided she did gothing he disapproved. His view of Darwinism is the bigot a curse to the country. But for the many

equally sober and broad. The only evidence on which it rests, says Dr. Watts, the only facts posi-tively established, are those furnished by cattle breeders and pigeon fanciers, together with certain variations beyond the sphere of man's influencewhatever that last clause may mean. He charged Prof. Tyndall with drawing on his imagination for his facts, and there were other gems scattered throughout the sermon which I need not transfer to these columns. What I have quoted will give you a notion of the spirit, not merely of this particular sermon, but of the whole Belfast Presbyterian pulpit. Intolerance rules here, and rules on both sides. The Roman Catholic tone is equally hostile, and if it is to be judged by articles and letters in the Reman Catholic organ of the town, is even more scurrilous. I think it deplorable that such a spirit should be shown. It does no particular harm to Prof. Tyndall or to the British Association. But it brings discredit on the genuine Christianity, which may be Presbyterian or Roman Catholic, or of any other sect, and which I wish to reverence in spite of all the Dr. Wattses in Ulster or elsewhere.

You may like to see a little of the shape the same qualities took in some of the Belfast papers, some of which sought to relieve the dryness of purely scientific discussion by a little harmless buffoonery. I have laid aside half a dozen examples, neither better nor worse than many others.

To begin with the Presbyterians, the dominant faction of Ulster, whose organ is The Belfast Newsletter, a paper of large circulation. The Newsletter utters a valedictory to the Association, with which it parts "thankful at finding that if Christianity be not all we believe, it is not the mess that some people say-it is not a kettle of fish." Philosophy, in the opinion of The Newsletter, has always denied the doctrine of a great First Cause. Luckily The Newsletter has read this First Cause "from the scribbling in the skies," and "in the tokens of His wisdom stamped in and around us." "The sum of existence is happiness," and religion is the "equivalent of human happiness." Well may "Utility," writing to that journal, feel a great desire to thank The Newsletter for its dissent "to" the opinions of some of the Association. The editor and correspondent may fitly mourn together that such a body of men "should have been gradually losing itself in the fogs of mysticism, skepticism, and baseless imagination," and await the reaction, on the arrival of which "such vanities shall disappear, solid religious works replace them, and the present and eternal welfare of our fellow-creatures be the object of our literary associations." Another correspondent, "an Agassizian," wishes to be permitted to inform Prof. Huxley and others that "one of the logical consequences of the resurrection of our Lord is that he and I and all men shall rise from our graves at the last day, and be judged for the thoughts, words, and deeds of this present life, and that the issue will be everlasting punishment or eternal life." And these, he exclaims, "are the men to prate of wisdom, while they affront common sense by endless hypotheses, begotten of nebulous fog; and of pity, while they wound the hearts of multitudes of simple folk,

also be no means ungenerous fees," which is manimum, but leads one to suppose he had read to brard only a very small part of what his foes had been supposed and printing. In the same four off deaverage of the control of the supposed of the control of the properties of the control of the control of the properties of the supposed of the control of the properties of the control of domesticated terrier would make the most profound professor at the British Association forsake half his small nonsense about atoms and molecular force, and all of them are "humbug philosophers" who have "mounted their nonsense of metaphysical stilts." And there is a great deal more of the same kind of thing, were it worth the space it takes. I think the above will answer as a sample of all the

It would be anything but fair to Belfast that it should be judged by writers of this caliber and temper. Its leading paper is The Northern Whig, an able and independent journal, liberal and perhaps radical in politics, but moderate in tone and thor oughly well managed. Its reports of the general and sectional meetings of the Association would have done credit to a London paper in fullness and accuracy. Of Prof. Huxley's address the report in The Northern Whig is the only one that has been revised by himself, and is more complete than that of The Times. It requires no little firmness to take the stand The Whig has taken in Belfast; owning no allegiance to Orangeman or Papist, and equally hostile to the intolerance of both, whether in politics or in religion-and in Ulster it is a reproach to any man or to any journal not to be extreme, and not to take a purely partisan view. Yet The Whig commands respect by its courage, and wields an influence on the politics of the province which entitles it to the gratitude of every Irishman who sets the welfare of his country above prejudice and passion.

To-day is to be devoted to excursions, but of the excursions I can say nothing, for I must make an excursion of my own to London, and leave the Giant's Causeway and Glenarm and Garron Tower, Grey Abbey and Mountstuart House, and many other attractive spots, to some future day. I hope everybody carries away as pleasant memories of Belfast as I do. I concur most heartily with a writer in The Northern Whig. who-as full of thought for the interests of his whole country as he is indifferent to the selfish jealousies of its sects-makes some sensible and humorous suggestions to the parting members of the Association.

parting members of the Association.

When they go home they may, if they be so pleased, report that in Belfast they found a town equal in appearance to any manufacturing center in Great Britain, with good shops, good tramways, good, if peculiar, vehicles, and most of the accessories of civilized life. They may state with confidence that in this country we have excellent and unturapiked roads, and railroads that are safe; that the aspect of this part of Ireland, at least, is that of a prosperous and peaceful district; that Irish people do not all wear clothing made of holes sewed together, carry shillelagias, and drink raw whisky out of the heels of their shoes. They may tell their surprised auditors that life is much safer here, and the person more secure from violent attack, than in the suburbs of London; that even our country roads after dark are much safer than whitchall at indinight, to say nothing of Regout's Park or the Thames Embankment. Our outbursts of than Whitehall at midnight, to say nothing of Regent's Park or the Thames Embankment. Our outbursts of violent and disorderly conduct are solely matters of creed, and are regulated by periodicity. If tourists will avoid the 12th of July and the 15th of August they will eldom, if ever, see an Irlan row. We only fight when we are in an extra religious frame of mind, and on

It any word of mine can induce Americans to see more of Ireland it shall not be wanting. They may feel sure that, as the same writer says, the Irish people are not all roughs, that Irish scenery is not all rock and bog, that the sun can shine very brightly here, that the land is full of fresh greenery and balmy air. Many, as I know, of the members of the Association have found that Irish hospitality and Irish warmheartedness are not the mere shadows of a name, and nobody has better reason to say so than I have. If I have spoken freely of clerical and political bigotry, it is because I believe the spirit of

virtues and high qualities of the people of Ulster I G. W. S. have nothing but sincere admiration.

A LOGICAL VIEW OF THE MATERIALIST THEORY.

LECTURE BY DR. MCCOSH-PROF. TYNDALL'S HISTORY CAL CITATIONS FRAGMENTARY AND DEFECTIVE-A GREAT DEPARTMENT OF PHILOSOPHY IGNORED -GREAT TRUTHS WHICH TYNDALL'S THEORY CAN-NOT EXPLAIN.

FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNG. PRINCETON, N. J., Sept. 16.-The enterprise of THE TRIBUNE in publishing, so soon after their de-livery, the full text of the recent remarkable addresses of Professors Tyndall and Huxley before the British Association, has received much commendation in this community of students and scholars. And since the great majority of those interested in these grand topics constantly look to the columns of THE TRIBUNE for information concerning them, I hasten to send you an account of a lecture delivered in the Metaphysical department of the College to-day by President McCosh. Its chief interest, at present, lies in the fact that a large portion of it was occupied with a masterly reply to Prof. Tyndall's recent address in favor of Materialism. The term "masterly" is a deliberate one, although the lecture must have been hastily prepared, since its famous author returned only on Thursday last from his vacation visit to Scotland, and must have been very busy since his return with the various duties which the opening of a new College year of necessity lays upon

The occasion of Dr. McCosh's lecture to-day was the opening of his annual course to the Senior Class on the "History of Philosophy." It is customary to give, in connection with the general outline of the course, a discussion of some special topic as an introduction, and Prof. Tyndall's resome cent defense of Materialism afforded a fitting text for the special discourse to-day, a pretty full abstract of

which I herewith present from copious notes.
"Deep thinkers," began Dr. McCosh when he reached this part of his subject, "from the earliest times have had profound views of Nature. Tyndail, in his recent lecture, gives an account of some of the views among the ancients, and, however able and skillful he may be in science, he shows that he is a mere tyro in philosophy, apparently obtaining his knowledge at second-hand, and not always from the best authorities. One would gather from his lecture that the ancients were chiefly Materialists, who had no perception of an intelligent, designing cause in Nature; whereas, the fact is that the great leading philosophers among the ancientsthose who had done most to mold present thought-are the ones who persisted in claiming the existence of some intelligent designing cause back of Nature. Six hundred years before Christ, in the person of Buddha, reflected thought was awakened, and the reformation he set in motion was simply a recoil from the sensuality and materialism of the Brahmins. About the same time, Confucius led in a similar reformation in China.

Then came the leading Greek philosophers, all seeking to find out the great prevading or underlying idea of nature, and each school of philosophy contributing some idea to the solution of the problem, thereby securing a steady progress from vague and general ideas up to that of one controlling and intelligent personal cause. The Ionic school, which flourished about 50) years before Christ, discovered certain elements which they considered to uderlie nature. Then came the Pythagoreans, who saw not only certain primary elements in nature, but some power regulating these elements. Their at-

in many things, altempt to set aside the grand dectrine of intelligent design in Nature, but added to it his equally important doctrine of "Ideas," which he considered the essence and archetypes of the Infinite Mind—the principles to which we refer, in thought, the great variety of things, which principles however developed by experience cannot have originated in it. Everything is governed by the laws impressed upon it by the Intelligence behind. The oak takes one form aiways, and the beech another form, in accordance with the laws impressed by ministe Intelligence.

Then comes Plato's immortal pupil, Aristotle, who carried forward the doctrines of Pinto and Socrates by the introduction of his great doctrine in reference to Causes, of which he discovers four; (i) the Material cause; (2) the Efficient cause; (3) the Formal cause which recognizes Plato's doctrine of ideas in forms); (4) the Final cause. For an illustration, he takes a statue, in which the rough marble would be the Material cause, the sculptor would be the Efficient cause, the likeness (that of Hercules, for example) the Formal cause, and the purpose for which the statue was made the Final cause.

Bacon, to whom the world is indebted for the grand reconstruction of the philosophical method of the audients, holds fast by these four causes of Aristotic Haif a century after Bacon, Descartes took up the subject, and established a complete distinction between mind and matter. But he carried the distinction so far that it required another great mind to harmonize them. Tais was found in the person of Leibnitz, the most profound and comprehensive thinker Germany has produced. In his doctrine of Preëstablished Harmony, which is a development of Socrates's doctrine of Design, he brings mind and matter together. This great department of philosophy, through which, for 2,500 years, runs the recognition of an intelligent, designing cause back of nature, and which has had for its champion the greatest philosophers of all ages, Prof. Tyndail has entirely ignored. nal cause. on, to whom the world is indebted for the grand

philosophers of all ages. Prof. Tyndail has entirely ignored.
That there is a true doctrine of Evolution, and one which is recognized in Scripture, can hardly be doubted. But the question is, How far can we carry this doctrine in accounting for the origin of things animate and inanimate? Some think it is sufficient to account for everything. I think it is not. Some think there is no limit to it. I think there is, for there are many things which it cannot account for. It is a mere hypothesis, and one contrary to the facts in many cases. Evolution implies something to be evolved from, as it is utterly inadequale to account for the first form is an atom. But it is far easier to believe and prove that there is a personal God, infinitely wise and good, than to prove that insensate atoms are the source of the systematic order in the world, as well as of life, and reason, and conscience. This hypothesis of Tyndail utterly fails to expiain many great and important truths patent to the observation of those who choose to reflect. What are they?

I intelligence in Nature.—Tyndail refers to some illustrious man who told him he would be utterly miserable without the belief that there is a personal itelligence hack of nature. I would like to know who this "illustrious man" is, since such a belief is spontaneous on the part of every reflecting person since the time of Socrates. Nor is this intelligence in nature a thing to be believed without evidence, but on evidence. And it is

on the part of every reflecting person since the time of Socrates. Nor is this intelligence in nature a thing to be believed without evidence, but on evidence. And it is precisely because the evidence is so strong that the belief cannot be resisted. The feelings regarding it may be repressed with a stern hand, as in the education of the late Stuart Mill. But, as in his case, they are sure, sooner or later, to burst forth in spite of every obstacle. The proof of this intelligent design in nature is far greater and more satisfactory than that of Tyndall's atoms.

II. Final Cause.—This is a belief which has been growing in breatth and depth since the days of Socrates, and Tyndall himself is forced to admit teleology in nature. But the evolution of everything from lifeless atoms does not account for it.

III. Typical Forms.—This trath is illustrated in the case of the heavenly bodies—the forms and motions of

III. Typical Forms.—This truth is illustrated in the case of the heavenly bodies—the forms and motions of the planets. It is also seen in crystals and in plants. Whatever their original forms, they arrange themselves according to definite laws, so that by examination and experiment we may, in a measure, predict the future.

IV. The Distinction Between Matter and Mind.—In this connection Tyndail gives an imaginary argument between Lucretius and Bishop Butler. He may be just to Lucretius, but if the great filshop wore on the earth there is no reason to believe that he would argue after Tyndail's style. We know that Matter and Mind exist but there is not a particle of evidence showing that matter ever becomes mind. The investigations of physiologists throw scarcely any light upon mental phenomena, especially upon ratiocination and the moral feelings.

V. God so far known.—We have enough to prove the existence of a personal God, of wisdom and lastice though we may not know all about Him. The defenders of Materialism fall back upon Herbert Spencer and his dectrine of the Unknowable, but it is not tenable. How do I know that those before me are persons of intelligence! By self-consciousness I perceive myself doing certain mental things which show intelligence. I see others doing the same things, and am forced to the conclusion that they are intelligent. I see marks of undisputed intelligence in Nature, and am forced to the conclusion that their Author must be intelligent. Mr. Mill and Mr. Spencer endeavor to account for these before the decount of th

they both continually fall back on certain first truths which are independent of all experience. Such are some of the great truths which Prof. Tyndail's theory utterly falls to explain.

fails to explain.

It is a rich treat to hear Dr. McCosh handling these great themes, which he does with the ease of a master. Some of his extemporaneous illustrations were beautiful and striking, and the entire lecture was given with an animation and a vigor which show that, in spite of his gray hairs and his three score years, the natural force of the far-famed Scotch logician is not abated.

MATTER NOT INHERENTLY CREATIVE. A SERMON BY THE REV. A. A. MINER, D. D., PRESI-DEST OF TUPES COLLEGE-PROP. TYNDALL'S CONCLUSIONS REVIEWED.

In the Church of the Divine Paternity, at

Fifth-ave, and Forty-fifth-st., the Rev. A. A. Miner, D. D., President of Tufts College, one of the delegates to

the Universalist General Convention, preached yester-

day morning, assailing the assumption of modern sci

entists that life, in all its multiferious forms, is evolved

from the inherent properties of matter, and showing that above and beyond all physical forms and manifestations there is a spiritual intelligence of which matter is only the medium, the whole universe, as the term implies, displaying a unity of design which cannot be counted for on any hypothesis of the tendency to development which is claimed to exist in primary matter. He took as his text the First Epistle of Timothy, v.; 29-" O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositi science, falsely so called, which some professing, have erred concerning the faith. Grace be with thee. Amen. Whatever teaching, he said, placed the Bible on a level in the main with all other books, removed the coundations of faith in God and a divine revelation. The Deism of the 17th and 18th centuries declared that Bible was not inspired, nor was any other book; the Theism of the 19th century admitted that the Bible was inspired, and that so were other books; so that by these hypotheses we were shorn of the fact of divine authority in Revelation. But both of these remanded us to the revelation of God in Nature, and bade us worship Him in the light of a natural religion. It had been Him in the light of a natural rengion. It and oese reserved to another class of skeptics to assault even shat position, and the inquiry which their theories suggested was: Do revelations of modern science threaten the foundation of Christian hope! Is the universe evolved from a spontaneity embodied in all matter! The problem was whether this universe could be explained on the basis of the assumption of a tendency to development in primary matter. Mr. Darwin, enlarging the thought of his namesake's teachings, had endeavored to explain how from the tendencies of every form of matter to take upon themselves the forms of organic life, we found the key to life; but Mr. Tyndail had closed the only door that had been hitherto left open to the harmonizing of Science and Religion by assuming, when he had reached the very margin of experimental facts, to lean the vast abyss between those facts and explanation of them. The alleged facts did not sustain the conclusion drawn from them; and interesting as were the discoveries of such men as Huxley, Darwin, Tyndail, and their compeers, it might be that in the domain of science not less than in that of religion, fundamental things had been assumed; that the hypotheses presented had taken upon themselves, in the judgment of their authors, more of the character of scientific demonstration than rightfully belonged to them.

Mr. Spencer had shown us how matter was evolved in organic forms in the least resistance. No explanation was eigen of the organic shapes which appear in the universe. reserved to another class of skeptics to assault even

Mr. Spenier had shown us bow matter was evolved in organic forms in the least resistance in the direction in which matter moves, but he had not shown us how there was that least resistance. No explanation was given of the organic shapes which appear in the universe of God; there was only a statement of the incidental fact of the ways in which these forms of development proceeded. Assuming that evolution was in the direction of the least resistance, the question was: How is it that there is the least resistance? Darwin claimed that there had been an unbroken series, that life was graded, that from common germs the varied forms of organic life proceeded; not a variety of germinal life, but a common organic power, from which by the modifications of climate, meteorological influences, training, discipline and various circumstances unknown to science, the varied forms of the present multiform creation of God appeared. Typidall went one step further and closed the door which Darwin left open for the energy and efficiency of a creative power, leaving us a strong presumption that there is no God, but all the supposed intelligence and power in the universe were lodged primarily in matter which is independent and evolved from one common source. These facts assumed that science was parily fact and partly hypothesis. Undoubtedly there were various grades of fire, animal and vegetable, but there were immense chasms between the

or the maple like the linear tree. And so what animal life—every individual came from a gerin of its own kind, having its own idisspicratic character, and when it did take on the forms of others it did not rest in them but moved on toward its own specific generic form, and there early different fact from that involved in the proposition that mind was the organ of the mind, but this was a very different fact from that involved in the proposition that mind was the fruitage of the brain. While there was undoubtedly an intimate relation between mind and the nervous system or in other words the brain, it did not follow that mind and conscience were the outgrowth, the flower and fruitage of the brain. There was no evidence that the black mold of the earth grew up and circulated through the vital organs of our physical economy, exhaling in the aroma of thought that delights the world. Such hypothesis was rhetoric, not fact.

The speaker dwelt on this branch of the subject, illustrating it by reference to the water wheel of a mill.

was rhetoric, not fact.

The speaker dwelf on this branch of the subject, illustrating it by reference to the water wheel of a mill. The wheel set the machinery in motion, but it was not the motive power. If thought were the product of physical forces, it would be developed steadily like the growth of grain, and there would be none of the special efforts of mind that the world has witnessed, independent of the physical condition of the body, and none of the sudden transports of Joy or sorrow which have occasioned death. This showed the primary fact of mind itself, and not a physical condition, out of which mind, affection, and emotion were evolved; and so when we turned to the fact that the brain was the organ of the mind we found that it was no more than the fact that we could accomprish what our physical powers made possible; that it was we ourselves that accomplished the result.

Dr. Miner then proceeded to argue from the principle that the higher forms of attraction dominate over the lower, holding that above the universal law of gravitation was the law of cohesion, and above the law of cohesion that of chemical attraction, and higher still the law of physiological affality—aa affinity by which the black mold of the earth was drawn up into forms of organic vegetable and animal life. If there were any tendency in mere matter

up into forms of organic vegetable and animal life. If there were any tendency in mere matter to take on these forms of life, may did it not do so spontaneously and universally? But there was no such power in the soil itself. The acorn had to be planted in order to produce the oak; and this single example, he said, would hold good in the whole field of vegetable order to produce the oak; and this single example, he said, would hold good in the whole field of vegetable growth, and a similar illustration touching animal life brought us up to man himself. With reference to human life. Tyndail's explanation was that we were subjected to sensations, these sensations associating together gave us breath, repetitions of these evolving thought, and thus step by step the possibility of the human soul was brought into existence. But it should be remembered that there must be being before any sensation could be feit. A thirsty man received pleasure in drinking a glass of cold water, but the pleasure was incidental to the sensation; if we assumed that love of pleasure was the motive, how could we explain the first draught! It was not the telescope of the astronomer nor the microscope of the naturalist, which saw the glories of the heavens and the wonders of nature, nor even the eye of man itself, but the spiritual power which lay behind them all. As well might you pile one bag of flour on another and expect anything but four, as to put one sensation on another and expect anything but sensation. And so if we could not evolve thought from the tendencies to development in matter, how could we evolve conscience and the moral mature from matter1 and yes it was this moral sense that brought us in closest relation to God. Admitting for the moment that out of primary matter vegetable and animal life had been evolved, and man himself brought to his present state of development, the unity of the universe, the form and functions of the globe, and all its adaptibility to promote all forms of life could not be explained on the ground of such hypothesis.

Falling to find in the assumptions of these scientists of skeptical and materialistic tendencies a satisfactory so

Falling to find in the assumptions of these acientists of skeptical and materialistic tendencies a satisfactory solution of the problem of life and human consciousness, Dr. Miner looked to a higher source and found it in the fact that God had dropped down from heaven, as the germ of all evolution, the power of His own omnipotence. The Lord Jesus Christ was the embodiment of His own infe and wisdom and grace by which He touched the heart of man, who was made in His own image, preparing him for the Joys and bleasings of the kingdom of God. Thus Revelation became an active fact, related to the order of His providence in the world around us, permitting us to see God lifting up the world into affectionate communion with Himself. The fact was that those who subscribed to the proposition, "There is no God," did not believe R, for the thought of a God was even present even to the atheist, and was inseparable from the fact of human consciousness. And so, at last we came to Him without whom the wisdom of the world could not be explained, without whom the production of being could not be explained, without whom the possible from so our own experience could not be explained, without whom the possible from so our own experience could not be explained, without whom the possible forms of our own experience could not be explained, without whom the production of heing could not be explained, without whom the production of the greatness of His thought, and the perfection of His character could not be explained, of him who is the all-wise and ever-loving God in whom we live and move and have our being, and obtain salvation through His name. ng to find in the assumptions of these scientists of

SANITARY REFORM.

UNWHOLESOME MEAT CONDEMNED. THE BOARD OF HEALTH DECIDE TO ABOLISH THE PRESENT SLAUGHTER-HOUSE SYSTEM.

The Board of Health have decided to deal firmly but justly by the butchers, who are naturally very much excited by the proposed moving of their business to one abattoir above the populous limit of the city. On Wednesday the butchers are to file any remon strance they may desire to make, and suggest any plans for improving the work. Whether they are willing or not the business has got to be moved, and the beginning is very near at hand. Time will of course be afforded by the Board to give every man a reasonable chance to close up his business, but in the end the slaughtering must be stopped within the populous limits of the city. The system has had many able advocates, and all scientific men agree that the abattoir is the true system

for conducting the business of slaughtering. Jackson S. Shultz says in regard to the subject When the abattoir system is in full operation it is con fidently predicted that all parties will gratefully accept the change, and that the sanitary condition of many portions of the district will be greatly improved. When the business heretofore transacted in 200 slaughter houses and 40 fat, bone, and offal-boiling establishments situated in the most densely populated portion of the City of New-York is removed and concentrated in an abattoir on the banks of the East or North Rivers, then, and not until then, will the several business pursuits which have heretofore seemed to defy legislation and violate with impunity all the laws of sanitary science be thoroughly and effectually controlled."

It has been the constant effort of the Board of Health to so regulate the trades growing out of slaughtering as to abate their offensiveness, but the result has been unsatisfactory. Ordinances and inspectious, fines and arrests avail nothing. The only effectual remedy is the removal of these trades from the city or their union with the business of slaughtering under regulations which shall require that all parts of the animal shall be suitably cared for on the premises, and in such a manner as to create no nulsance. The large surface area now occupied by the business will under the abattoir system be diminished to the least practicable space, and the entire territory occupied could be preserved in a much greater state of cleanliness than that of any one of the single estab lishments now in operation. The view expressed by many, that if a large number of slaughter-houses were concentrated in one, that one will contain all the offensiveness of the large number, is absurd and practically the reverse of true. If for the loosely paved yards, the imperfectly drained areas, the absorbent floors, etc., of the present slaughter-houses now widely scattered, can be substituted one yard on the river front, with impervious bottom, susceptible of being flushed at all times with water, a building with non-absorbent floors and equally capable of rapid and thorough cleansing, it becomes clearly apparent that large and filthy areas now recking in ordere in the sun of a hot Summer, and floors saturated with animal matter, would be utterly removed, and the substitute would be a single limited area at all times kept thoroughly clean, and buildings free from contamination. The sanitary importance of discontinuing the driving of cattle and the cartage of butchers' refuse through the streets is not doubted by any one. They are both nuisances against the public health and public convenience which demand abatement. The establishment of the abattoir will entirely put a stop to both.

The Board of Health say: " It is susceptible of demonstration that meat slaughtered in filthy stalls and exposed to the emanations of unclean yards, areas, drains, etc., quickly takes on putrefaction. If we recall the fact that the meats slaughtered in New-York hang in an atmosphere charged with four emanations, we cannot doubt that these meats reach the butchers' stands in the Summer in a stage of incipient if not advanced decomposition. If to this we add the exposure to the fifth of the slaughter-house, the additional exposure to the fifth of the streets as the cart is driven to market by the butcher, we have the best conditions could be devised for furnishing the city with unwholesome meat. That such a meat supply is detrimental to the health of the people there can be no doubt." Upon this subject Dr. Letheby, the Health Officer of London, has said; " As to the effect of such meat upon the human subject I have seen many cases of illness from it. One of these is sufficiently im portant to bring under your notice. In November, 18, a part of a diseased cow was bought in Newgate Markette and from one for a part of a diseased of the cow-houses in London. It came from one of the cow-houses in London. bought by a sausage-maker of Kingsland, and as i monly the case with very bad meat it was made monly the case with very bad meaf it was made up into belogna sausaices. Sixty-six persons partook of the sausaices, and 61 of them were made very ill. They were purged, became sick, giddy, and the vital powers were seriously prostrated, and they lay for hours in a state of collapse, like people with cholera. One died, and I was requested by the Coroner to inquire into the matter. I obtained some of the saussiges, thinking that a mineral poison might be present, but I could discover none. The whole history of the case showed that it was discased meat which had done the work."

Dr. Gamzee says: "The putrid emanation from these shaughter-houses are such that meat cannot be kept long in them nor in the shopy adjoining."

Prof. A. S. Taylor says: "There is no doubt that partial decay may reader: unwholesome and injurious the

tial decay may render unwholesome and injurious the flesh of the most healthy animal; and it is by no means ole that among the poor of large cities the sal improbable that among the poor of large cities the sale of decomposed and unwholesome meat is a very frequent cause of disease and death."

A celebrated physician says: "My own observations confirm the opinions of the eminent authorities just quoted. I have known many instances where the meat supplied in lodging-houses in this city has led to vomiting, purging, and severe colic. In the majority of such instances the meat was cooked in the form of beef

To every honest butcher," said a distinguished phy "To every honest butcher," said a distinguished pay-sician, "it must be a great source of anxiety to supply a good and healthy quality of meat to his customers. This cannot be done without taking those sanitary pre-cautions that take a great deal of time and expense as slaughter-houses are now located. But when the abat-tor system is in full force the inspectors will compel the butchers to furnish good meat, whether they will or not, protecting the honest, punishing the dishouest."

OTHER HEALTH MEASURES.

COMPLAINTS OF BAD DRAINAGE IN THE UPPER WARDS-THE DRIVING OF SHEEP THROUGH THE STREETS DENOUNCED AS DETRIMENTAL TO

The Health Department has received many complaints from the residents of the Twenty-third and Twenty-fourth Wards that their health and that of their families is endangered by the bad drainage or the lack of drainage. Almost every section of the low lands is se malarious that the inhabitants have nearly all suffered more or less from fever and ague. Examination by the Inspectors sent out by the Board of Health has shown that all the complaints have been more than justified by the true state of the case there. Consequently it has been decided that subsoil or blind drains should be at once laid. These drains have been very effective wherever tlaid in placing the section s drained in a good healthy condition. A request to have this work done wast sent to the Board of Public Works. They returned an answer that no surveys had been made nor any sewers laid in the new wards, and declared that they could not lay the blind drains until this other work had been done. There are not even courses to go by. The laying of the sewers and making the necessary surveys belongs to the Department of Parks under the new charter, and they have declared that they have no money to pay for having this important work performed. The following was received

portant work performed. The following was received by the Board of Health:

NEW-York, Sept. 15, 1874.

Health Department of the City of New-York: Since the receipt of your communication of the 12th inst., transmitting your resolution calling my attention to the opinion of the Assistant Corporation Counsel, with reference to the drainage of the lands in the Twenty-third and Twenty-fourth Wards, as published in The City Record of July 16, 1874, I have caused a thorough investigation to be made of the subject of the drainage of lind in the neighborhood of One-hundred-and-forty-ninth-st. and Robbins-ave., in the Twenty-third Ward of this city. I find that the lands in question he only a few feet below the adjacent streets as now graded, and can be drained by ordinary sewers when constructed, thus avoiding the expense of underground drains. The proper location of drains would be within the street lines occupying the lines of future sewers, there being no well-defined water ways. It appears, therefore, that the proper means for the drainage of the lands is the construction of sewers, which comes under the supervision of the Department of Public Parks. With reference to other resolutions of your honorable Board referring to this Department for action under chapter 156 Laws of 1871, several certification on the proper leave of 1871, several certification on the chapter 166 Laws of 1871, several certification on the chapter 166 Laws of 1871, several certification of the Department for action under chapter 166 Laws of 1871, several certification of the Department for action under chapter 166 Laws of 1871, several certification of the Department for action under chapter 167 Laws of 1871, several certification of the Department for action under chapter 167 Laws of 1871, several certification of the Department for action under chapter 166 Laws of 1871, several certification of the Department for action under chapter 167 Laws of 1871, several certification of the Department for action under chapter 167 Laws of 1871, several construction of sewers, which comes under the supervision of the Department of Public Parks. With reference to other resolutions of your honorable Board referring to this Department for action under chapter 56d Laws of 1871, several certificates of sanitary inspectors in relation to the drainage of lands in the lately annexed district. I have to say that this Department is wholly without survers, or detailed information respecting the topography of that section of the city, and has no knowledge of the establishment of any system of sewerage without which it is impossible to design underground drains as required by the act above referred to. In the construction of all drains heretofore built in this city, the Department has kept in view their ultimate relation to the sewerage system to make them as efficient as possible with the least cost. Under the present laws the establishment of a system of sewerage for the Twenty-tuird and Twenty-fourth Wards is under the control of the Department of Poblic Parks, and this Department has neither the authority nor the means to make the necessary surveys for a proper and economical drainage of the district, or any part of the same. George M. Van Nort.

Commissioner of Public Works.

The subject of driving sheep through the streets of the city has been brought before the Board of Health, and

city has been brought before the Board of Health, and it has been shown that this practice is very detrimental to public health and comfort. The transportation of eat in open wagons through the city from the slaugh-

to take such action as he may deem expedient, acting to the circumstances of each case.

THE CRIMES OF A DAY.

questions were referred to the Sanitary Superintendent

A MIDNIGHT HOMICIDE. A DRUNKEN MAN KICKED TO DEATH BY A PRIVATE WATCHMAN.

A policeman walking along Eldridge-st. near

midnight on Saturday came upon the body of a man stretched across the sidewalk in front of the gates of the repair-yard of the Fire Department, near Canal-st. The nan was dead, and several bruises on the forehead aroused suspicton that death had been caused by a blow from some enemy. An examination of the man's clothing revealed that his name was Thomas Lewis, and that he lived at No. 373 Hudson-st. The policeman sent for a litter, and with the aid of another officer ear ried Lewis's body to the Tenth Precinct Sta-tion-house. Capt. Ward and Patrolman Flamison, upon hearing the officer's statement, instanting left the station to learn, if possible, the manner of Lewis's death. They were informed by residents of the neigh-borhood that Lewis had quarreled, about an hour before his death, with James Burke, age 23, of No. 187 Greene st., the watchman of the repair yard. Soon after this clew was obtained, while passing the corner of Cana and Eldridge-sts., the officers met Borke and arrested him. The prisoner was taken to the station-house and there closely questioned by Capt. Ward. He at once ad mitted, however, that he had quarreled with Lewis, and had so severely beaten him that death had probably been caused by the blows. He said that he had been acquainted with Lewis, who was a married man and childless, for several years. They had both been in the employ of the Dock Department, and while working together had become good friends. About a year ago they were both discharged, and bo shortly obtained the situation as watchman in the repair yard of the Fire Department. After being at the yard for a month, and succeeding in getting the confidence of the Superintendent, he obtained work for Lewis. They worked there together until May last, when Lewis became dissipated, and while intoxicated one day assaulted the Superintendent, who at once disc the man. Lewis accused him of having prompted the Superintendent in the matter, and felt so bitterly that he went to the prisoner's house and took away a mocking bird which he had given him a few days before. On Saturday night Lewis came to the gate of the repair shop and repeatedly knocked for admission. He opened the gate, but upon seeing that Lewis was drunk, refused to admit him. Lewis insisted upon coming into the shop, and finally attempted to push by him. A seuffle followed between them. Lewis then became angry, and struck at him. He warded off the blow and knocked Lewis down. Lewis got up quickly and in the darkness the accused thought he saw a knife blade gleaming beneath his hand. He thought that the only way to save his life would be to anticipate Lewis's attack by attacking him. Carrying out this plan he sprang towards Lewis, and kicked him in the left side with all his strength. Lewis staggered upon receiving the kick, and fell flat upon his back. The accused then kicked Lewis savagely in the face, feeling afraid that the man would yet use his knife. Lewis made no resistance, however, did not lift either of his arms to ward off the blows descending upon his face, and his liert body presently looked to his assailant like that of a dead man. The accused was terrified at what he had done upon perceiving that Lewis was insensible, and field to Canal-st. and Eldridge, where he stopped to think whether he should give himself up to the police or not. As has already been stated he was there arrested by the officers.

Deputy Coroner Leo held an autopsey of the body of deceased yesterday, and found three ounces of blood in the brain, as well as a large clot of blood in the left hemisphere of the brain; is large bruse was discovered on the temple over the right eye. There was also a small bruise and gash on the check directly in front of the right ear. The internal organs were healthy. In the opinion of the brain, is already been stated by compression of the brain, is already been stated by compression of the the man. Lewis accused him of having prompted the

THE END OF A NIGHT'S DEBAUCH.

BARKEEPER DANGEROUSLY STABBED BY A SAILOR. Several sailors accompanied by a boardinguse runner entered the lager-beer saloon of Charles Marindi at No. 192 Chatham-st., before daybreak on Saturday, and sitting down at one of the tables drank several glasses. A quarrel then arose between them and the runner as to who should pay for the liquor, but the latter at last paid. The sailors then went to a table where several strangers were drinking, entered into conversation with them, and finally invited them to drink. The strangers accepted the invitation. After the drinks had been served the sailors insisted on their new friends paying for the liquor, which the latter did, for the sake of peace, perceiving that the sailors were intoxicated and bent upon quarreling. Soon afterward the sailors seized upon an incomer, a young man, and, after inviting him to drink with them, as before insisted upon the liquor they had drank being paid for by him. He refused and ran out of the saloon. The bar-tender then demanded payment for the liquor. Again the runner was compelled to pay for the liquor. The sailors then left the place, threatening to return and to have revenge for what they termed "ill treatment." A half an hour afterward they returned and found two other runers and a boatman drinking at the bar.

After a few moments conversation with the new comers,
the sailors again became quarrelsome, and Marindi
fearing that there would be a general combat left the
saloon to summon a policeman. He did not find an fearing that there would be a general compatient that saloon to summen a policeman. He did not find an officer, and accordingly reentered the saloon and ordered the quarrelsome men to leave. One of the seamen, upon hearing this command, drew a knife and stabbed Marindi in the absonuen. All the sailors then fled from the saloon. A moment afterward a policeman entered the saloon, and with the assistance of some of the men carried Marindi to the Sixth Precinct Station-house, and thence to the Park Hospital. The Sixth Precinct police were subsequently informed that the sailor who had stabbed Marindi was named Charles Amiski, After an hour's search the sounsed was Precinct police were subsequently informed that the sailor who had stabbed Marindi was named Charles Auiskij. After an hour's search the accused was attested, and was taken to the Park-Hospital, where he was identified by Marindi as the man who had stabbed him. Late Saturday afternoon the surgeons in charge of the hospital informed Coroner Kessier that it would be prudent to take Marindi's auti-mortem statement, as they feared his wound was mortal. The statement of the dying man was similar to the description of the aftray given above. The prisoner was committed to the Tombs, to await the result of Marindi's wound.

QUICK TRANSIT TO SAN FRANCISCO.

A DAY TO BE SAVED BETWEEN CHICAGO AND OGDEN-

THE TRUOKER TUNNEL. President Sidney Dillon and Jay Gould of the Union Pacific Railroad started for a tour of inspection over the Union Pacific and connecting roads, on Saturday evening. They will probably go as far as San Francisco, where they will remain several days. One of the objects of their journey will be to facilitate passenger traffic over the Union Pacific by increasing the speed of the trains which now run at the rate of fifteen miles an hour. Instead of making a connection with the Union Pacific transfer at Council Bluffs, it is proposed to run a through car from Chicago, abolishing this transfer as at present conducted. This speed will be increased so that a day will be saved between Chicago and Ogden, Utah.

Some time ago while Vice-President Huntington of the Central Pacific Railroad was on a trip to California, he signed contracts for the tunneling of the Sierra Novada Mountains at a point near Truckee, Cal. The tunnel will be several miles long, will cost \$2,000,000, and will preclude the necessity which exists at present of making a steep ascent of more than 1,000 feet at a very difficult part of the road. When this shall be completed the snow-sheds, which now form so important a feature in the equipment of the road, will be no longer necessary. Several thousand tons of steel rails have been sent to the line of the road and will replace the iron rails as fast as the latter are worn out.

BIDS FOR CHARITY SUPPLIES.

The Commissioners of Charities and Correction held their meeting on Saturday, and opened three bids for supplying meat to the institutions under charge of the Department. Charles E. Revere offered beef at 62 cents a pound, and mutton at 64 cents. Chas. G. Cornell, who is now the contractor for furnishing the meat to the Department, bid 6 cents a pound for beef; mutton, in carcases, 7; cents a pound, and in pieces, cents a pound, Edward Kearney and David P. Arnold bid 51 cents a pound for beef; mutton, whole quantity, s cents; in carcases, 5; cents, and in pieces, 4 cents a

Messrs. Kearney & Arnold's bids being the lowest the Commissioners resolved to award them the contract, if they could furnish sureties that could be approved by the Controller. The contract is to be continued during the pleasure of the Board. Jesse Hoyt & Co., in reply to the order of Moses Goodkind, supply clerk, for £00 barrels of flour as per contract, said that as they had been mable to get their pay for what they had already runnished, they must decline to supply the Department with any more flour, at least until their past but was southed. The supply clerk was ordered to purchase supply of flour for three days and send it at once to the bakery at Blackwell's Island, which was reported to be without one day's supply. Afterward the clerk was ordered to advertise for bids to furnish the Department with 2,000 barrels of flour as it may be called for. Commissioners resolved to award them the contract, is

Annie Small, alias Mollie Rush, was arrested on Saturday night by Detective MacDougal of the Contral Office on a beach warrant issued by Judge Suther land of the Court of General Sessions. The prisoner was locked up at Police Headquarters and will be taken be-fore Judge Sutherland to-day. The nature of the charge against the woman has not yet been made public, but it is suspected that her arrest has resulted from the rev-clations made during the trial of the case of the child Teresa Clifton alias small.

ter-houses to the markets was also brought up, and both